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THE VEDIC MAGAZINE

AND

GURUKUAL SAMACHAR.

PRINCIPAL FEATURES.

OUR SPIRITUAL BALANCE SHEET—
Princess Karadja

THE DOCTKINE OF RENUNCIATION—
Pt. Indra Vidyalankar.

ON PRAYER
PROF. LAL CHAND M.A.

Full contents inside cover.

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गुरुकुल ग्रन्थालय काँगड़ी.

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THE VEDIC MAGAZINE AND GURUKULA SAMACHAR.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०).

" Of all gifts that of Divine knowledge is the highest and the noblest."—Manu.

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OUR SPIRITUAL BALANCE-SHEET.

Princess Karadja.

WHAT is Purgatory? A clearing-house, where we are suddenly confronted with piles of bills, which sooner or later will have to be settled. We did—alas—not bother to keep proper accounts while on earth; it was too much trouble!

Some Creditors clamoured for an immediate settlement; there were certain duties that we could not possibly neglect. It would have been "bad form". Innumerable minor claims were however left in abeyance; they were "snowed under",

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swept out of sight, forgotten. Added up they make a formidable sum.

Have we not all of us secret debts, hidden away, like skeletons in a cupboard, debts that we never intended to pay, bad habits we had no wish to reform? Plenty of excuses were always to be found! It was not really *Our* fault! We were victims of heredity and environment—and lots of people were far worse.....

"It is best to avoid thinking about unpleasant things. Hell is an antiquated conception. If there is a God, He must be merciful."

And so we drift on.....slowly at first, and then—gathering speed terribly quickly, until at last life is ended and we are swept into the Beyond, hopelessly bankrupt.

What happens then? Not much at first! We are left quite alone surrounded by darkness and silence. A period of introspection ever precedes the great impressive film drama: "*A humam life*".

Strangely enough the reels pass *in reverse order*. First we behold death; then the circumstances leading up to it. We see the hidden link between events that appeared to be quite disconnected. We begin to understand the Law of Cause and Effect. It is all mathematically accurate. No detail is omitted. There is no error. Things utterly forgotten are recalled vividly to our memory. Verily, the Ocean yields up her dead.....Every scene we behold is familiar, yet utterly strange, for it is presented from a fresh angle. We see the panorama, as it appears from the Mountain top. The Judge confronting us is our own Divine Ego.

We pass in review not merely our actions, but their re-actions; the effect they produced on the destiny of rela-

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tives, friends and strangers. We perceive how inextricably the thread of our life is intertwined with those of other beings. The fabric we have helped to weave is full of tangled knots. We are permitted to see the pattern that was originally intended. What a beautiful fabric it might have been! Alas, what a pity!

Henceforth for a long time we have two inseparable companions: *Regret* and *Remorse*.

Purgatory is the inevitable destination of all those who "drift" instead of carefully navigating their ship. A Pole-Star has been given to us for guidance. We deserve to be wrecked if we neglect to daily inspect our Chart and note our exact position.

What would you think of a firm which did not bother to keep any accounts? The mere idea of such a thing is preposterous. Is it not strange that men and women who realize the importance of daily jotting down every penny they spend, fail to keep a spiritual balance-sheet and take no interest in the solemn figures inscribed to their Debit or Credit by the Recording Angels?

Yet, it is a very simple matter of spiritual discipline to retrace the events of the day before we fall asleep. It is far more important even than our cherished bath, more beneficial than any physical jerks. It is an absolutely indispensable exercise if we wish to keep morally sound!

Indeed a *New Age* would rapidly dawn on earth, if we all adopted this admirable Rosicrucian practice and devoted ten minutes every night to careful examination of our spiritual Balance-sheet.

It is not sufficient to regretfully note all new debts incurred and to murmur mechanically that we are "poor,

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miserable sinners". No, we are Sons and Daughters of God and He expects us to have done some *Constructive* work during the past day. Where is it? Can we give Our Father the joy of placing at least *one* farthing to our Credit?

Let us eagerly scan our memory! What chance had we to do good? Did we start our work with a smile? Have we poured oil on troubled waters? A kind word is not very expensive! Did we recognize our brother in the crossing sweeper? Have we tried to transmute sorrow? Have we buried yesterday's grievance? Are we in tune with Heaven?

If so, we shall fall asleep peacefully each night and ascend to Higher Realms while our body is recuperating. When finally our task on earth is completed, we shall gaze calmly at the gates of Purgatory. We possess already the knowledge imparted in that class.

:0:

MY SILVER ROAD OF DREAMS.

When the moon is on the roses
And a shadow folds each tree,
When my weary head reposes
In dreams-O come to me!

When the moon-lit cedars whisper
To the night winds on the lea,
When the air is filled with love-song
Whisper thou to me!

When the earth is cloaked in magic
And moon-lit fancy teems,
Come with me to walk along
My silver road of dreams!

LELAND J. BERRY.

:0:

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THE DOCTRINE OF RENUNCIATION.

Pt. Indra Vidyalankar.

VAIRAGYA is a philosophic term in Sanskrit literature. It has got a peculiar place in the evolution of national life in India. Every boy born in a Hindu family knows what Vairagya means. He understands its full implications. He knows that it is an essential element for leading a pious and saintly life. The writer proposes to discuss the doctrine of Vairagya—very briefly of course—in the following pages with a genuine hope that the readers will be benifited by the exposition of the doctrine.

It will perhaps be convenient to discuss the subject under the following five heads :—

1. The meaning of the doctrine of Vairagya.
2. Optimism and pessimism.
3. Vairagya in Indian Philosophy.
4. The Scriptural account of Vairagya.
5. The Conclusion.

1. *The Meaning*

Maharshi Patanjali has given the following definition of Vairagya in his treatise entitled 'Yoga Darshanam':—

दृष्टानुश्रविक विषय वितृष्णस्य वशीकारसंज्ञा वैराग्यम् ।

According to this definition, Vairagya means renunciation of the twofold objects in life. The objects falling in the first category are those which are visible. To deny one's self such worldly joys as eating, drinking and company of women is the first Vairagya. The second Vairagya implies renouncing those pleasures which are not perceptible, yet about

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which one has learnt a great deal from books of old. A yogi trains his mind in such a manner that he does not feel attached to any worldly thing, however attractive and beautiful. All his senses are under his strict control. They cannot wander where they like as unbridled horses. His wants are limited. Like a detached observer he looks at everything happening around him, yet he seldom takes any part in any occurrence.

The Commentator Vyasa has referred to four stages of Vairagya which are i. Yatamana Sanjna ii. Vyatiaekar Sanjna. iii. Akendriya Sanjna. iv. Vashikara Sanjna. Yatamana Sanjna is that stage of Vairagya in which a man begins his endeavours to renounce all worldly pleasures. When he develops the faculty of discrimination, he reaches the second stage. In the third stage he succeeds in controling his all bodily senses except his *Mana* (मन) which is yet to be overcome. In the last stage all senses are brought under control. This Vashikara Sanjna is Vairagya in the true sense of the term. A yogi, having reached the fourth stage, renounces all kinds of worldly pleasures and leads a retired solitary life with utmost piety.

A Yogi is sick of the world. Once he has attained the blissful stage of Vairagya he is unwilling to come back to the world again. He reflects on mundane pleasures somewhat in the following strain :—

घोरेषु संसारगर्तेषु पच्यमानेन मया जननमरणान्धकारे विपरिवर्त्तमानेन कथञ्चिदासादितः क्लेशतिमिरविनाशो योगप्रदीपः, तस्य चैते तृष्णायोनयो विषयवायवः प्रतिपक्षाः। स खल्वहं लब्धालोकः कथमनया विषयमृगतृष्णया वञ्चितः तस्यैव पुनः प्रदीप्तस्य संसाराग्नेरात्मानमिन्धनी कुर्य्याम् ।

This is a graphic description of the mentality which a Yogi develops when he has reached the zenith of Vairagya in his life. These words have been culled from a long piece

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of Vyasa-bhashya which runs almost wholly in the same vein.

In plain English the doctrine of renunciation means two things :—

1. Firstly, to comprehend clearly the fact that the world is full of miseries.

2. Secondly, to renounce the world, knowing it as such.

Of both essentials of the doctrine the first is of greater importance because without realising the miserability of the world it is impossible to adopt the spirit of renouncing it. The world has been compared to a burning furnace in many books of Sanskrit literature. The Buddhist literature too is replete with similar references to the miserability of the world. We shall point to them later on, here it suffices to say that the doctrine of Vairagya premises the transience of mundane objects and miserability of the human life. According to this view, birth is a result of sins and death a potent relief.

2. Optimism and Pessimism.

Such doctrines of Vairagya and fatalism in Sanskrit literature have inclined many western Scholars to opine that the Indian outlook on life is pessimistic. They believe, that our sacred Scriptures enjoin on people to regard this visible world as full of endless troubles and hardships and withdraw themselves from its oppressive scene as early as possible. Here is a typical thought entertained by that well-known German Scholar, MaxMuller :—

'The sense that life is a dream or a burden is a notion which Buddha shares with every Hindu philosopher.'

Even Schopenhaur the reputed founder of the pessimistic School in Europe was of opinion that the Hindu religion is based on pessimism. These are his words :—

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'The fundamental characteristics of Brahmanism and Buddhism are idealism and pessimism which look upon life as the result of our sins and upon the existence of the world as in the nature of a dream.'

How far are such statements justified? The writer humbly submits that there *is* some truth in these statements. Speaking historically, there *was* a time in mediaeval ages in our country when such fantastic notions were prevalent among the ordinary people of India. Many systems of philosophy were built on the doctrine of renunciation. Shankaracharya preached this doctrine from one corner of India to the other with great success. Mahatma Buddha, with his magnetic personality, was able to convert many emperors to the School of Vairagya. The formation of *Mathas*, *Viharas* and *Sanghas* during Buddha's life-time clearly shows how the Great Mahatma looked upon the existence of the human world as something not very desirable.

There are some scholars in India who hold Buddhism and Vedantism responsible for the rational decadence in India. They believe that Buddha's philosophy taught the credulous people to abandon their worldly obligations and retire to monastaries and sanctuaries built by Buddha himself for their spritual upliftment. Similarly they object to the preachings of Shankaracharya who also laid emphasis on the miserability of the world and asked secular people to absorb themselves exclusively in *brahman*. In the middle ages, we hear of many kings in charge of vast realms deserting their posts of duty and resorting to solitary places, in direct contravention of the spirit of public law under which they were entrusted with enormous responsibilities of Government. Many times they did not care even for the raids of foreign invaders on their own territories. With a few honourable exceptions, the monarchs of mediaeval times

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felt no interest in matters concerning the state. Especially rulers after the great Harshvardhan betrayed a sense of irresponsibility towards their subjects and furnished piteous instances of administrative incompetency. The Arabs were successful in conquering Sindh, only because the Hindu kings were absorbed in matters other than secular. This woeful negligence on the part of ruling classes explains easily the cause of the rapid disintegration of Hindu states in the eighth and ninth centuries. Had the Buddhistic and Vedantic philosophy been confined to the intellectual strata of the society only, perhaps no great harm would have been done to the evolution of national life in India. But their filteration to unintellectual classes also which were incapable of grasping the real import of such metaphysical doctrines caused a great deal of harm to the healthy growth of a living nation in our country.

3. *Vairagya in Indian Philosophy.*

Now we proceed to show that not only Vedant preached the doctrine of renunciation, but other systems of Indian Philosophy also upheld it without any material alteration. The one central point that human life is a record of unending sorrows and afflictions is emphasised by almost all philosophic writers in India. Patanjali – the illustrious author of Yoga Sutras subscribes to the above doctrine in the following manner :—

परिणाम ताप संस्कारदुःखैः गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः ।

This sutra in so many words clearly sets forth the idea that the world is full of miseries. It advances four reasons as to why an enlightened soul should regard the world as such. Firstly, because everything worth enjoying causes endless greed for obtaining it and excessive greed on one's part produces inhuman desires whose fulfilment cannot but

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result in miseries. The more a man multiplies his wants the more he is dissatisfied with his own limitations. He goes on ascending higher and higher but nowhere does he reach the climax. All his labours and evdeavours end in extreme discontentment which in itself is a source of countless troubles. Thus worldly pleasures attended with consequent miseries are not a matter of attraction to a yogi who scrupulously tries to avoid them.

Secondly, in order to obtain worldly joys one has to undergo many hard trials before the object can be reached. Neccessarily one has to meet sorrows before one can think of getting worldly pleasures. In the process of the realization of his desires a man *must* face many hardships, *must* encounter many privations and tribulations. All these phenomena suffice to make a yogi's heart quite reluctant to run after transient pleasures of the world.

Thirdly, a yogi realises the stern fact that the acquisition of every worldly joy leaves behind it reminiscenses which are a source of acute agony to an enlightened soul. The memories of once acquired riches are always painful. Therefore a yogi eschews them at the outset. He accepts the miserableness of the world and withdraws himself from it.

The fourth reason is somewhat philosophic. According to the systems of Sankhya and Yoga the entire cosmos is an arrangement of three constituents i.e., *satva*, *rajas* and *tamas* which are always changing their places. Nothing, according to this doctrine, is permanent in the universe. All worldly joys and pleasures too must pass and be replaced by growing miseries and distresses.

All these reasons combine to make an enlightened soul quite unwilling to enjoy worldly pleasures. He shuns them

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scrupulously. He abstains from every tempting scene that present itself before his eyes.

All this clearly shown that Patanjali upheld the doctrine of renunciation. In another Sutra (**हेयं दुःखमनागतम्**) he has unambiguously admitted the miserableness of the world and has prescribed Kaivalya (**कैवल्य**) or the state of absolute separation as the remedy for all human ailments. The commentator Vyas also has made the standpoint of Yoga quite clear by giving a significant story of Taigishavya. A sage Taigishavya, who has wandered through all regions of the universe is asked by one Atavya to narrate his experiences of the long and varied journey. His reply is to the following effect :—

दशसु महासर्गेषु भव्यत्वादनभिभूतसत्वेन मया नरकतिर्य्यग्भवं दुःखं संपश्यता देवमनुष्येषु पुनःपुनरुत्पद्य धम्बानेन यत्किञ्चिदनुभूतं तत्सर्वं दुःखमेव प्रत्येति । सन्तोषसुखमपि कैवल्यापेक्षया दुःखमेव, बुद्धिसत्वस्यायं धर्मः त्रिगुणः, त्रिगुणश्च प्रत्ययो हेयपक्षे न्यस्तः इति ॥

Comments are needless. It should be abundantly plain now that the author of Yoga Darshana accepted the doctrine of Vairagya with all its implications.

Here a pertinent question may arise in a curious heart whether really our ancestors believed in the miserableness of the world and enjoined on the people to withdraw themselves from it? Did they subscribe to the idea that withdrawal from the world is infinitely superior to association with it?

Without attempting to answer these questions at this stage we should like to make a passing reference to the Sankhya System also. Here is a relevent Karika from the treatise entitled "Sankhya Karika" by Ishwar Krishna.

तत्र जरामरणकृतं, दुःखं प्राप्नोति चेतनः पुरुष ।
लिङ्ग स्याविनिवृत्तेः तस्माद् दुःखं स्वभावेन ॥

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It clearly holds that miseries are but natural and a man cannot escape them unless he has released himself from his mortal coil. Every living creature is subject to such long drawn-out agonies and nobody can end them without putting an end to his very life for good.

4. The Scriputural account of Vairagya.

Notwithstanding all these pessimistic references in the Indian philosophy, we should like to point out that the Vedas, the most ancient shastras of the Hindus, present quite a different picture of human existence in the world. It is indeed a very bright and optimistic picture. The doctrine of Vairagya has perhaps nowhere found any detailed mention. On the other hand we see a comprehensive picture which clearly and conclusively establishes the truth that our Scriputures disapprove of the Vedantic and Buddhistic exposition of the doctrine of renunciation. We give below a few hymns from the Vedas in support of our statement :—

उत्क्रामातः पुरुष मावपत्थाः , मृत्योः पडवीशमवमुञ्चमानः ।
मा छित्था अस्माल्लोकादग्नेः सूर्य्यस्य संदृशः ॥ अथर्व ॥
कुर्वन्नेवेह कर्माणि जिजीविषेच्छतꣳ समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ यजु ॥
इहैवस्तं मा वियौष्टं, विश्वमायुः व्यश्नुतम् ।
क्रीड़न्तौ पुत्रैः नप्तृभिः, मोदमानौ स्वेगृहे ॥ ऋक् ॥

'O man rise. Trample down death under your feet. March onward on the path of progress. Never look downward. May you never part with the world as long as there are the sun and the moon in the firmament.'

'May you live a life of full one hundred years doing and performing great deeds.'

'Let your domestic life be pleasant and happy. Let both the husband and the wife enjoy a full life. Let both get children and grand-children to play with in their abodes.'

It is obvious that the Vedas stand for optimism and optimism alone. In the Vedic religion there is no place for

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cynicism. Every creature, especially man is born with distinct duties allotted to him which he must discharge faithfully in his life and it will be an act of mean cowardice on his part if he tries to flee away from the world and thus evade them. It may be good for *Sanyasis* to resort to Vairagya for obtaining spritual bliss but it is criminal on the part of a *grihastha* to run away from the post of his duty and assume the robe of a sanyasin prematurely.

5. Conclusion

In conclusion we should repeat that it is Vedanta that preaches the miserableness of the world The Vedic creed by no means upholds the doctrine of renunciation with all its implications. The scriptures never call the world a theatre of ignoble diseases and distresses. It is a field of action – a Karmakshetra (कर्म क्षेत्र) where a man must prove himself a great doer of noble deeds. Here is the place and here is the splendid opportunity for the manifestation of all that is the best and noblest in human life.

Let a nation produce men and women who may prove worthy fathers and mothers of the future generation. Let a country boast of gifted citizens who may devote themselves exclusively to its social and political upliftment. The cult of Vairagya must go from the soil of India if she means to make progress in her national life. Her sons should learn to take the world and its business seriously. They should not trifle with it and should not waste away precious moments of their life in doing nothing. The doctrine of renunciation holds good for those superhuman beings only who are born saviours and prophets. Let men of the world live in it and do all that a worldly life demands of them and thus help the general progress and advancement of mankind.

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VILLAGE ADMINISTRATION IN BRITISH INDIA.

Rao sahib K. V. Vaze. L. C. E.

(Continued from the last issue.)

9. Indian representative Government may be classified into four sorts, viz., (1) Imperial legislature, (2) Provincial Councils, (3) District Boards, and (4) Municipal or village administration. Subject to the constitution approved by the British Parliament the Imperial Legislature enacts laws applicable to the whole of India; within the provisions of the Imperial laws Provincial Councils pass Acts having jurisdiction over the whole Province; District Local Boards carry out works entrusted to them by the Provincial Acts; and Municipal committees or village Panchayats are empowered to do certain things as laid down by Provincial Acts. The functions of District and Municipal Boards are similar though the area under their jurisdiction varies. Though all the money required for administration purposes is supplied by the villagers the power to use it *rests* solely in the Central or Imperial administration. It is this Central body which allots money and gives grants to Provinces which in their turn supply local administrations with money and ask them to look to the requirements of the villages which are the real *source* of all income but are starved or crippled for want of the necessary authority or power to spend. This can be remedied by graded representation noted above.

10. With the help of railways and telegraphs the British Government has been able to introduce a uniform system of Government in India and in doing so has demolished the old village administrative agencies and system. However, when

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the great German War broke out and India had to take part in it, it was noticed that the want of influence of local leaders was a great handicap and that the villages evinced no signs of realising the great issues at stake in the world War. India was not able to supply adequate recruits and money and an incentive of Swarajya of which the Village Panchayats form the basis had to be held over as a temptation for the desired assistance . The Government of India issued a Resolution No. 41, dated 16th May 1918 making certain proposals and laying down certain principles for inaugurating a change in the prevailing policy of the Local Self-Government. This change had been already foreshadowed in the Report of the Decentralization Commission. As the various provinces in India differ considerably in the material and mental condition of their inhabitants, the Government of India asked the Local Governments concerned to draft the necessary Village Panchayat Acts suited to their local conditions. Local conditions differ not only in different provinces but even in different divisions of one Province. Naturally therefore there could be no uniform system of village Panchayats throughout India and only the general principles to be followed in developing the system had been laid down by the Decentralization Commission and the Government of India and the Provincial Governments were left free to take necessary measures.

11. Each Local Government has its own idiocyncracies. The accompanying statement will show how these have worked in drafting the various village Panchayat Acts. Some Provinces have given criminal and civil judiciary powers to these Panchayats while the Bombay Government has not given anything in the matter. In some Provinces Panchayats have to to be constituted by Local Governments themselves while in some other Provinces this important function is delegated solely th District officers and in some to Disrict Boards in consulta-

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tion with the District officers. The constitions of the Panchayats also vary considerably. In the Bombay Presidency there are four Divisions with quite distinct peculiarities and local customs and yet for all these there is only one village Panchayat Act. This Act consequently is unsuitable to any one of them and no wonder the inhabitants take no interest in the working of the Act. Though the Bombay Presidency is the most enlightened of the Provinces, its Village Panchayat Act is the least liberal because it has to suit four distinct communities in different stages of development. Sind is a zamindari community while Maharashtra is a rayatvari one. Gujarat is a trading community while Deccan is a warlike one and the Panchayat Act is loose enough to suit all these different communities.

12. The first requirement of the constitution of a Local Self-Government institution is that it should lessen the authority of Government officers and should transfer it to the representatives of the people. The very word Local Self-Government means that in certain local matters the controlling power will be the local leaders. Unless the local leaders have been endowed with some power, the government is not a self-government at all. All Self-Government Acts must therefore aim at the reduction of powers of Govenment officers and transfer the same to the newly constituted body. No amount of orders and pious wishes by His Majesty or British Parliament would be as effective as one section in the law or one sentence in a section. On studying the present laws and regulations one is unable to find any mention of any such transfer. The laws seem to supplement and not supplant local Government officers. Local institutions are so many additions to the powers of District Officers. The District officers are allowed to do their duties as before and have to supervise the work of these new institutions. No law enacts that after the

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introduction of this Act the District officers shall cease to do these certain things and the institution constituted under this Act shall have power to do them. Appeals may lie but not to the District officers but to higher local institutions only.

13. Attainment of (Local) Self-government or Self-determination is possible only by means of such transfers of authority and power. Any the smallest step in this direction is a step towards the real goal. It is no use mincing matters any longer. The general public is sufficiently enlightened to understand the import of all innovations. From the Minister to the Village Panchayat we see new institutions supplementing and not supplanting Government machinery which is daily becoming too heavy.

14. It is admitted on all hands that the Village Panchayats have not fulfilled the expectations of any body nor have they satisfied any body and the reason of this is not very difficult to find. In the first place it must be remembered that the impetus for the Local Self-Government has come from England. The Decentralization Commission wanted the authority to be diffused over a broad basis. Their object was to relieve the central authorities of local work and responsibility so as to enable them to devote more time to foreign and extra-national concerns. In order to cope with the intensified and concentrated foreign rivalry the central authorities require more leisure and power and the Village Panchayats were meant to take up local duties and relieve the central authority so as to afford it the requisite leisure. But the persons in authority did not like to part with authority and hence in almost every clause they put in some checks and gave the central authorities and their officers absolute powers. They wanted the Village Panchayats to levy new taxes and help the Local Boards in their works but did not wish to give the Panchayats any real power. It was the Deputy Commissio-

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ner or District Officer whose whim was the sole authority that was to establish the village Panchayat. A village Panchayat was not entitled to exist on account of any inherent qualifications in the people but only as a favour of the District officer. It was not incumbent on the District officer that every or even certain Villages must have a Panchayat but he was left quite free to establish a Village Panchayat or not at his sweet will. When a Panchayat was established there were the nominated members in it and the village headman to be an ex-officio member and perhaps even President. The election was to be presided over by a Revenue official and he was also to be the judge to decide disputes. In short the Village-Panchayat is designed to provide unpaid subordinates to the Revenue Department and are ordered to co-operate with Government officers in all matters as the Local Government may direct and in the way it wishes them to co-operate !

16. When the Legislatures thus paved the way to make the Village Panchayats unpopular, the District officers accelerated their fall by further steps. Before they thought of establishing a Village Panchayat the District officers wanted to know if the villagers were willing to tax themselves. While the Decentralization Commission recommended that the Village Panchayats should *levy no taxes*, while the Acts of the Local Government made taxation only optional, the District officers made taxation a necessary condition to the establishment of Village Panchayats. As was to be naturally expected, nobody wanted new taxes and hence no new Village Panchayat could be started. Old Sanitary Committees, however, were by force of law converted into Village Panchayats for making a start. Th Panchayat laws provided that grants should be made to Village Panchayats by Local Boards and Local Government ; but both these bodies had no money to spare for the purpose. The old Sanitary Committees which used to get grants lost them on being converted into Village Panchayats and no village dared to

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come forward for the establishment of a new Village Panchayat which gave the villagers nothing but additional taxes and more responsibility without any benefits or means of fulfilling the same.

17. Though the law provides for the trial of criminal and civil petty disputes by the Village Panchayats ; the Punjab Government has in its resolution No. 1451, Local Self-Government Department, dated 18th January 1927, noticed that local, magistrates and sub-judges have not taken advantage of this provision. "Much more use might be made by magistrates of the power of referring cases under sections 323 and 504 of the Indian Penal Code to Village Panchayats concerned.....Civil courts have on the other hand, refused to recognise the exclusive jurisdiction conferred upon the Panchayats by the Village Panchayat Act and have continued to entertain suits which should have been heard by Panchayats and this has unfortunate results'. "The attempt to revive this ancient Indian institution has been undertaken", they say, "largely in response to a long standing demand of the educated Indians and it is not unreasonable to expect that those in response to whose demand the attempt is being made should exert themselves to make that attempt a success". Local magistrates and sub-judges are educated Indians and as such ought to make this experiment a success while actually they are found to be working against this popular measure.

18. The press and platform were very indifferent towards these institutions from the very beginning and that was the reason why such upopular measures were allowed to be passed into law. Nobody took any notice of what regulations and rules were being drafted and what laws enacted as if the laws did not concern them at all. Had the public leaders and the press been alert, the Panchayat Acts would have assumed a very different form. Madras Regulation is a fairly good sample of what

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a Panchayat Act should be. The details of this measure will be discussed further on. If sufficient interest had been taken by public men in these institutions, not only laws would have been improved but in their working also more care would have been taken. The villagers wanted advice as to what steps should be taken to establish a Village Panchayat and as to how the Panchayat should be worked to obtain greatest benefits and best results. 'Pali' Village Panchayat in Pant Sachive State, Poona District, is a good example of what a Village Panchayat can and should do. This Panchayat built a road worth Rs. 30,000, prevented fires in the locality, helped persons afflicted by heavy floods, provided house to house medical relief and a circulating library and all this without any new taxation.

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SUBSCRIPTION
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A FRATRICIDAL WAR— ITS CAUSE AND CURE.

FROM Malabar to Kohat, from Kohat to Calcutta, from Calcutta to Sholapur—and thence? where thence?—the round of Hindu-Muslim riots appeared to be, and there was no knowing when it would cease, describing its zigzag circle. For the progress of this fatal sinuous circuit seemed at no point to be complete. It proceeded with dismal, if capricious regularity, including now this place, now that, in its steadily widening sweep.

As a sequel to Hindu-Muslim unity, achieved in the cause of Swarajya-Khilafat agitation, this sudden outburst of communal ill-will seemed at the outset a little surprising. Later, however, the at first alarmed Indian got used to it. To some this volcanic ebullition appeared to be a natural reaction of what, they thought, was only an artificially forced lull of union. Khilafat was no concern of the Hindu, and yet he munificently assisted in every endeavour of the Indian Musalman to save it. Swarajya was not a genuine concern of the Musalman, and yet he became, to all appearances, a willing party to the Congress compromise between Swarajya and Khilafat. Khilafat broke down and if the Hindu had in co-operation with his Muslim compatriot tried to ward off that catastrophe which at once laid low that visible vestige of a most dearly cherished possibility of an organised pan-Islam, it was no solace to the Muhammadan. The interest of the latter in Swarajya at once collapsed. The Mopla in Malabar was the first to give palpable vent to his fanatic rage. Writes Mr. Devadhar M. A., C. I. E., president of the

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Servants of India Society, in his report of the Malabar Relief Committee :—

Among the Moplas the bond of common religion is strong and serves as a great unifying force. But the trend to do evil in the name of religion has gone on unchecked, inflamed by the teachings of the religious fanatics on the Khilafat and allied subjects. Steeped in ignorance, knowing little of the world besides his own place, with an easily excitable temper, the Mopla in Malabar fell an easy prey to the wild propaganda and forgot himself and his obligations to the society in his religious zeal, and wrought untold mischief and inflicted suffering of the most atrocious kind on his peaceful neighbours. p. 55.

Mr. Devadhar simply hints at the atrocities visited on the innocent Hindu people by their Mopla compatriots when he says :—

After the destruction of the public offices and records, tearing up of railway lines, snapping the telegraph wires, and looting of public property, the rebel mobs turned their fanatic and cruel wrath on the innocent and peaceful population. Pillage and destruction of property and temples, cruelty and outrage of persons in all unmentionable ways, and forcible conversion of men, women and children to Islam became very soon the order of the day. p. 3, (Report of Work of the Malabar Central Relief Committee, published by the Servants of India Society.)

Mustafa Kamal, the present day liberator of Turkey had, it was thought, struck at the root of Islamic solidarity, but he had, by dint of the same stroke, saved the Turks, who had, but a moment before, been ideal Muhammadans in the eyes of the Indian Muslim. It was hard for the latter to suddenly conceive hatred against one whom for centuries he had heartily loved and with blind faith followed. The Moplas rose in revolt and their Hindu neighbours, because they were not of their faith, were thought to be their rightful prey. The Muslim, according to the *Shara*, was a brother, while the

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non-Muslim was, if not actual, a possible foe §. In Malabar at the time prevailed this typical Mulla view.

The Moplas were justified, declared Maulana Hasrat Mohani in his presidential address at the Muslim League, in engaging in what the Maulana considered, was a 'holy religious war'. Maulana Azad Subhani in his address to the teachers and students of the Allahabad University, gave expression to identical views. He is reported to have said :—

All cases of conversion were a result of the Hindus' willing acceptance of Islam. Under the (Muhammadan) military law there were two alternatives open to them. They were either to be sentenced to death or to escape such a dire doom they could, as a non-Muslim enemy can, have recourse to only one thing, viz., that he should recite the *kalma* and escape the penalty.

A little later Multan, a town in northern India, was the scene of a similar tragedy†. Then Amritsar, Saharanpur‡,

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§ From what the Prophet experienced at the hands of the infidels of Mecca it is presumed that Islam is liable to be exposed to trouble and danger from the enmity and prejudices of non-Muslims.

(Sir Abdul Rahim in Muslim Jurispendence)

† In his report on Multan riots, Hakim Ajmal Khan wrote :—
The merciless barbarities of Mohammadan rowdies were not confined to the destruction of temples and buildings. They even set fire to the houses of Hindus and plundered their property. Wild outrages on pitiable and helpless Hindu ladies, ... are still more hedious and condemnable.

The Hindus of Multan deserve our sympathy. They should be apologised to. Their own behaviour is worthy of praise. They neither attacked a Mohammadan lady nor did they destroy a mosque.

(Translated from Urdu)

‡ L. Duni Chand of Ambala draws a horrid picture of the woes of Hindus whose plight he saw with his own eyes, as he paid

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Delhi, Agra, Kohat*, Ajmer, Gulbarga, Indore, Calcutta, Lahore, Sholapur, Bareilli, Dera-dun, Cawnpore, Nagpur, Jabbalpur, etc. etc., were one after another included in the dismal list of towns infected by inter-communal riots. The burden of the story was almost the same everywhere = Muslim aggression, Hindu defence, a number of deaths and casualties, among which the Hindu share was often preponderating, Hindu shops looted, Hindu quarter of the town either burnt or attempted to be

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a visit to Saharanpur just after the riots. The cause of the trouble here as at Multan, was an extremely long flag, carried in front of the Muharram procession. At Multan it struck presumally against a telegraph wire and its top broke. The Muhammadans thought a Hindu had thrown a stone at that holy symbol. At Saharanpur they insisted on making a passage for a banner, 72 ft. high, by cutting the boughs of a tree which the Hindus regarded as sacred. The horrors which followed are in both cases heart-harrowing.

* About the Kohat tragedy the statement of no less a person than Mr. Gandhi himself is available. According to him the predisposing causes of the tragedy were (1) reconversion of certain Hindu women who had previously been made Mohammedan. (2) the desire of a section of Mohammadans to expel Hindus and (3) the seduction of a Muslim woman by the son of a wealthy Hindu. The immediate cause was the importation of a tract in which along with other poems teaching patriotism, inter-communal unity, etc. etc., there was printed a poem derogatory to Islam. The poem was, in response to the demand of Muhammadans, torn away from the book. But this did not appease the fury of fanatics. What followed was an orgy of incendiarism. Fire was set to the whole Hindu and Sikh quarter. The whole non-Muslim population had to be removed to Rawalpindi. There were for cible conversions, of which the Mahatma himself found instances, plunder, outrages, murders, and all other features of an inter-communal pandemonium.

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burnt, Hindu temples desecrated, and a feature infinitely more heinous, which in later riots was fortunately missing, Hindu children and women outraged. In Malabar and Kohat quarter was offered to be given to those Hindus who would accept Islam. Every succeeding tragedy found the Hindu more on the alert, so that in the later stages of the fratricidal struggle, except for greater loss of life, for which guerilla tactics of the rowdies among Muhammadans who live on the outskirts of the towns and got unstinted opportunities of stabbing in the back an unwary wayfarer, were responsible, every other form of fanatic attrocity appeared to have met an effective check.

The martyrdom of Swami Shraddhananda at Delhi, the capital of the Government of India, at the hands of a Muslim assassin, following at an interval of thirty years a similar dark tragedy at Lahore, viz., the murder of Pandit Lekhram, who too had laid down his life at the altar of "Vedic evangelism", popularly known as *Shuddhi*, as now did his whilom comrade and co-worker, the recently martyred Swami, shocked the hearts of both politically and religiously minded people. It was viewed by the intelligent section, however, as simply a most conspicuous catastrophe in the midst of a campaign of high-handed outrages carried on by Islamic fanaticism. This one tragedy aroused world-wide interest, as the Swami's was a personality of world-wide reputation. The perpetrator of the dark tragedy at first gloried in his achievement as the fulfilment of a sacred commandment of his religion. This most atrocious outrage was followed by a number of murderous assaults, some of which succeeded and others providentially failed either to hit the right man or to hit him fatally, so that within an interval of barely nine months of the Swami's death, we had more than half a dozen cold-blooded assassinations, besides a few more dastardly attempts on the lives of peaceful citizens.

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During 'Rangila Rasul' agitation, the Islamic *Shar'a* was actually invoked by Muslim firebrands for undisguised incitement to violence; and the murderous attacks which took place as a sequel to it were thought to be the direct outcome of their ferocious *fatwas*.

All this at the time turned the eyes of the unbiased observer towards Islam which, under the circumstances it was natural to presume, must under the cloak of religious sanctity, cover something that partakes of the horrible, so as to sanction, as it was quite apparent it did, such bastardly high-handednesses. To involve all Muslims in this brutal orgy of assassinations would be the height of unreasoning injustice. Actual offenders, it is patent, were only a few. The association, however, with their ghastly crimes, of the incendiary propaganda carried on side by side by *bona fide* Maulvies in the press and from the platform pointed unerringly towards religion as the possible source of the whole trouble. The Muhammadans are as human as other human beings. What, then, makes a section of them on occasions so cruel and bar barous? Is there something wrong with their religion? The question is of as great importance for the intelligent Muslims as for non-Muslims. Lovers of peace never shirk searching their own hearts to see if there be anything wrong with themselves and what they think is the occult motive of their action. The Hindu has had his Arra and Katarpur, but Arra and Katarpur have not recurred.

That the Hindu might be able to successfully ward off all sorts of attacks on his person, property and honour, was in the later portion of the now happily ended struggle, a question simply of time. And then, it was thought, Muslim aggression would also cease. The duty of the Hindu to love his Muslim brother becomes at the present juncture specially great. The Muslim is, whatever else he be, misguided. In the iron grip of the fanatic Mulla, he deserves specially to be pitied.

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Not physical accoutrement, but mutual heart-felt love, a genuine sense of national brotherhood, can alone be a permanent guarantee of inter-communal peace. The economic interests of both the communities are common. So are their ultimate political interests. What keeps the two camps apart is the difference of religion. Is religion then the cause of war? If so, it should obviously be the religion of the aggressors. A study of it with a view to seeing if it fosters internicine wars between Muslims and non-Muslims cannot be out of place.

The reader, if he wants to find out whether in the religion of the Mulla there be something which keeps perpetually exciting him to enmity against the Hindu, should first go through all the sacred books of Islam that prescribe rules as regards the relations of Muslims with non-Muslims. Let him begin with the Quran, and after carrying on his quest through the *Traditions of the Prophet* and books on Islamic law, end with a glance at the change which is slowly but surely coming over modern Islamic countries which in fact are cutting themselves away from their mediaeval Islamic moorings.

The Quran appears to be, in the main, a code of war, devised when active hostilities between Muslims and non-Muslims were in progress. Like all war codes it looks on the opponent with the eye of undisguised hatred and antagonism. It legalises hypocrisy, hatred [1],

1. Let not believers take unbelievers, aye any but the believers, as friends. Whoever does this is not of Allah in anything, except when you want to safeguard yourselves from them. And Allah warns you of Himself, and to Him is the final resort. iii.27.

Tafsir-i-Jalalain, an authoritative commentary on the Quran, has the following remarks on this passage:—

He who becomes the friend of an unbeliever from his heart, is not in the religion of Allah, but if in the

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pillage [2], bloodshed [3], and sexual relations outside connubial limits [4], in short every thing that will protitiate the Muslim fighter and humiliate the *Kafir*, and if possible, seriously damage the latter's person, property and civic position. In modern war days these catastrophes are, especially if the belligerents be not white people on both sides, ordinary everyday happenings. Shivaji disallowed most of these brutalities, as had his Aryan ancestors of ancient days. This, however, appears to have been an Aryan idiocyncracy.

A peculiarity of the Islamic teaching in this behalf is that the enemy, who happened at the time to be non-Muslim, is declared, as *bona fide* commentators have always understood the text, to be for all time identical with the non-Muslim, so that today even if there be no cause of active animosity between Mohammadans and non-Mohammadans, the faithfull follower of the letter of the Quran is bound to harbour ill-will against the latter. Later law of Islam,

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way of *Taqia* (hypocrisy) one, because of danger, professes such friendship, though in his heart he harbours a feeling of enmity and ill-will, such conduct entails no harm.....*This injunction holds good tody in the case of countries where Islam has not gained predominance.*

2. They ask you about booty. Say the booty is for Allah and the Apostle. viii. 1

And know that whatever thing you acquire as booty, a fifth of it is for Allah and the Prophet..... viii 41

3. I will strike terror into the hearts of those who disbelieve. Therefore strike off their heads and strike off every finger-tip of them. viii 12

4. Forbidden to you are.....all married women except those whom your right hands conquer (i. e. you have captured and made slaves. J.) iv 23,24.

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which, as propounded in the latest books of Islamic jurisprudence, is current to this day, is based on this misconception, and though a section of modern interpretors are trying hard to confine the feeling of hostility preached in the Quran to actual foes, as in the beginning of Muhammad's wars against non-Muslims it was actually confined, the confusion caused by the wording of the Quran between the adversary and the non-Muslim, whose mere non-belief has, again and again, in the verses of Allah's Book been—simply incidentally, as we think—pointed out to be the invariable mark of one against whom religious war is enjoined ‡, will never let the liberal-minded section of Musalmans give their own colouring to the 'divine injunction'. Non-Islam is, according to the Quran, the differentia of the foe of a Muslim. It may have been actually so in the time of Muhammad. But the Quran has now become the eternal word of God. And when this eternal word makes 'non-believer' and 'enemy' synonymous, the sincere Musalman, if he be temperamentally peace-loving, finds himself in a fix. The only honest course for him is to give a wide birth to the injunctions of the Book of Allah, whose interest for a disinterested reader should henceforth

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‡ Fight with (kill) those who do not believe in Allah and the last day and do not count as prohibited what has been prohibited by Allah and His Prophet, and do not accept the true faith, among the people of the Book (i.e. Jews and Christians) unless they pay *Jazia* with their own hands and feel humiliated ix. 29

O you who believe ! kill the unbelievers who are near you and let them find in you hardness. ix. 123

Tafsir-i-Jalalain has on this passage :—

Fight first with those unbelievers who live next you, then with those who live a little farther and so on and on, till you have fought with all unbelievers.

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be simply that of a war-code devised by a warrior-prophet to meet the exigencies of his own time and locality. Thus regarded, it may perchance excite admiration, as parts of it disclose, when the environment in the midst of which this code of war was formulated, is taken into consideration, a wonderfully humane outlook.

The followers of Mirza Gulam Ahmed of Qadian, though they profess to believe that Islam prohibits coersion in the matter of religion, and in conformity with this, to the orthodox heretic, doctrine are giving a new 'colouring to the teachings of the Quran, are in imitation of the Mirza himself, victims of a mentality which may goad them to anything but a willing attitude of inter-communal peace. The prophecies of the Qadian oracle, of which his following makes so much, were a great part of them appalling threats of horrible doom. Instead of praying, as every genuinely religious man has been found to pray, for his intellectual opponent's spiritual reform, the Mirza always cursed his adversary, invoking Allah's aid to descend in the form of a terrible visitation on him – and this simply because the intellect of the latter was not amenable to the religious charm of his heresy in (or against ?) Islam. Wherever now-a-days, an appalling catastrophe takes place, it is given out to be the fulfilment of an ominous progrostication of the Mirza. The Ahmadi Mulla hunts out some gloomy foreboding of the deceased 'prophet' from an obscure corner of a long forgotten tract, the wording of which he himself knows how to handle and distort. This what they call a new 'epiphany' in Islam, thus, appears in fact to be a perpetually threatening cloud of awful prognostication. For a ray of hope, for a soothing dawn of civic harmony, you have to turn your eyes in another quarter.

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The Muslim world outside India is today witnessing a gradual renaissance. A new era of religious liberty and political and civic equality is dawning simultaneously over all lands that ere now were in the squeezing grip of Islam. The gloom of a pro-Muhammadan *Shar'a*, which has been the economic and social blight of the non-Muslim and with him of the whole country which was under its dominatoin – for the strength of the chain is always to be measured by the strength of its weakest link – is rising. New civil codes have been promulgated which give equal political status to all, Muslims and non-Muslims. The old *Shar'a* of supercilious Islam is out. A new gospel of human fraternity and of equal religious and social liberty of man is in. The salvation of the Indian Musalman and with him of the whole country which he, in common with non-Muslims, inhabits, lies unmistakably in his taking a leaf out of the book of the non-Indian Musalman. While we write this, we are not unconscious of the numerous rash measures, which in the first fit of their over-zealous reforming zeal, the authorities in the quandom Muhammandan countries have taken, and which to any sane observer will appear not only not needed but positively pernicions, both morally and socially. But these, we hope, are incidental concomitants of political and social renaissance. Let the Muslim in India welcome the light of this renaissance and bid instantly a final good-bye to the old exotic gloom to which he has so long been prey, and he will not only himself be an instantaneous heir to untold Emperion delights, but will also bless his motherland as none else can at present bless her.

India has of old been the land of unstinted religious liberty. Her old vocabulary is innocent of a word meaning 'martyr.' Never was religion here an affair of the sword. *Dharma*

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was always a civilizing agency. It made for tolerance, broad-minded appreciation of intellectual differences, never for a frown or an inter-communal fracas, based on unreasoing parochial fanaticism. It was so in the days of Shivaji, of Asoka, of Krishna, of Ramachandra, of Janaka, of Manu, nay, even in the days of the primeval Vedas. We have only to be true to our old cosmopolitan national self, and India will, as it was the Queen of the Past, be also the Queen of the Future—Queen not to rule by force, but to serve and guard, with over-flowing love, the Brotherhood of Nations.

Chamupati

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ON PRAYER.

Prayer is both natural and beneficial to man. Man is like a child that weeps when struck, that cries for the toys it has taken a fancy to, and that has an instinctive horror of darkness. Man, with all his vaunted powers is really helpless like a babe and naturally turns to the Divine Mother for solace in distress, for the satisfaction of earthly desires and for the light that dispels the darkness of ignorance.

There is measureless misery in the world. Diseases, worries, calamities assail man from all sides. Any experienced doctor will tell you the sad tale of suffering humanity, how one man complains of one trouble and another of another. The writer has intimate experience of the shooting pains caused by piles. Homes and hospitals resound with the cries of patients. Life loses all its charm for the sufferer. He feels as if his trouble will never end.

But disease is not the only cause that casts a gloom over the face of this fair earth. Worries caused by disappointments, failures, calamities, wounded self-repect and several other causes keep the minds of men in a state of continual fever. Agitated, sorely agitated, pitifully agitated are the minds of men who are engrossed in the world and its pleasures and who are for ever being mocked and tantalised by them. However optimistic we may try to become, we cannot shut our eyes to the immense suffering under which the world groans, and the helpless uncertainty in the midst of which man lives. Man in distress looks about for help, and finding none looks up to Him who tenderly cares

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for all His children. From the depths of his soul rises the prayer like the fire from an altar.

'Lord, have mercy on me, forgive me my sins. Never again shall I tread the path of evil. Release me from the present trouble and I shall ever remain grateful to Thee and worship Thee with all my heart."

May not sufferings be angels in disguise that visit man to remind him of God and goad him towards his salvation? Sacred is the name of Hari and purifying is its repetition. Involuntarily we utter the name of God when we are hard pressed by difficulties and thus purify ourselves to a certain extent by communing with the Pure One. Not only this, suffering loses its sting, when God bestows His peace and solace upon the devotee who prays to Him in distress. This we can see very gloriously illustrated in the case of Akali devotees who, fortified by deep devotion, cheerfully endured self-invited sufferings at Guru-ka-Bag. Truly has Tennyson said :—

> More things are wrought by prayer
> Than this world dreams of.

Men who desire the good things of life pray to God no less than men in distress. One prays for sons, another for wealth, another yet for fame. Desire for offspring, desire for wealth, desire for glory—these three desires keep the world agoing. Actuated by desire all play their several parts in life.

Barring saints and sages, who are satisfied in themselves, almost every grown-up person desires to marry and beget strong, wise and noble sons, the sight of whom may fill his soul with joy and inebriate his eyes. O cynic, don't despise this very human wish in man to create his own copies—not exact of course, for no two things are exactly alike in the

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world – to feel himself in them, to behold them doing great and glorious deeds and adding lustre to his name.

Then there are those who wish to become multimillionaires like Carnegie and, with hands full, scatter dollars over the world to finance all useful institutions. Theirs too is no mean desire. Blessed are those who gather hoards to scatter them again in proper fields.

Not for such are the words of Christ, "It is easier for a camel to pass through the eye of a needle than for a rich man enter heaven". Generally, however, those who seek wealth to have very selfish ends in view. They think more of selfish enjoyment than of wise charity. If they want money, it is to enjoy the pleasures of the world—to have a train of liveried servants at their beck and call, to travel in motor cars and fly in aeroplanes, to eat the daintiest dishes, wear the costliest clothes and sleep in the softest beds.

Last not least, are those who wish, not to live and die like worms, but to leave a name behind. With different aptitudes are we born and by different ambitions are we fired. One longs to be a great orator and like Antony, by the subtle and sure influence of his speech, sway the hearts of his hearers, move them to tears or rouse them to passion. Another dreams the dreams that Shivaji or Rana Pratap dreamt and fired by patriotic fervour contemplates renouncing the pleasures of life and sacrificing himself at the altar of the motherland. The budding scientist desires to become a Bose, the patriot a Tilak, the saint a Gandhi, the Rishi a Dayananda. Every man who in his own sphere aspires to rise to the highest rung of the ladder, prays to God to bless his efforts with success.

Sons, wealth, fame are powerful incentives to work. 'Udara' or noble, such is the epithet used by Lord Krishna for

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all who pray to Him and worship Him with any of those ends in view. All prayer is ennobling, it makes the devotee 'udara.' The devotee prays for a selfish end, no doubt, but to whom does he pray? To God who possesses infinite power and all kinds of perfection. By setting up a spiritual communion with Him, certainly his power flows into us and enables us to achieve a greater measure of success than would have been possible otherwise. We tend to become what we meditate upon.

There are instances in Puranas, of persons who began to practise austerities and devotion to gain a particular object. Before, however, they gained their object, they were converted into saints by the inner joy which began to manifest itself in the course of their Sadhana and giving up the pursuit of the worldly object they devoted the remainder of their life to the disinterested worship of God. But even if this result do not flow from worship in all cases, still the good that prayer does to ordinary mortals is incalculable. The devotee knows that mere praying to God for a particular object that he likes, won't do, that to propitiate God he must reform his whole life, obey all His commandments and try his level best to be pure in thought, word and deed. That means, he must be godly to win the heart of God; and when a man has become godly even to a small extent, he has already got much more than he wants. He begins to realise that virtue is the thing that matters and he does not much worry whether his prayer be granted or not, because he has been raised, ennobled, made 'udara' by devotion to God. Man prays for stones and he gets bread—bread that gives everlasting life. Man prays for shells and he gets 'gems of purest ray serene'. Not that he never gets shells. Shells too he gets, if God in His wisdom thinks fit to give him shells.

But all are not seekers after shells. There are those who cast a wistful glance beyond the fleeting shows of life.

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Heroes are born sometimes – heroes like Buddha and Dayanand who spurn away the pleasures of the world, leave the cool shelter of their comfortable homes and wander forth in quest of Truth. A great questioning seizes their soul. What is all this ? Were have I come from ? Why am I here ? Where am I going ? Such questions arise in the mind of every sane man, but in a tame manner ; and that is why they are drowned in the uproar of tumultuous passions. In the mind of a sincere seeker after Truth, they rage in the form of a fierce tempest overwhelming all desires and ambitions. The tempest does not subside till a satisfactory solution be found for the doubts. A great calm follows the great storm, when the peace that dwells in the heart of things has been discovered and realised, but before that consummation is reached the seeker feels that he is groping in utter darkness, and knows not where to go. From the depths of his soul rings out the prayer

"अग्ने नय सुपथा राये अस्मान्"

"Lead, kindly Light, amid the encircling gloom
Lead thou me on."

Lalchand. M. A.

———:0:———

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CONTEMPORARY THOUGHT REVIEWED.

REMINISCENCES OF PAST LIVES

Dr. G. Encausse, a French writer who styles himself "Papus," cites the following cases of reminiscenes of past lives, which, he thinks, can point to only one conclusion, viz. Re-incarnation :—

Among modern writers, the great poet Lamartine declares, in his *Voyage en Orient* (Journey in the East) that he had very clear reminiscences. This is his testimony: " When I was in Judea I had no Bible or guide handy, and no one to tell me the names of the places and the ancient names of the valleys and mountains. Yet I immediately recognised the Valley of Terebinth and Saul's battlefield. When we arrived at the Convent, the Fathers confirmed the correctness of my intuitions, and my companions could hardly believe it. Again, at Sephora, I pointed out and named by its right name a hill on which stood a ruined castle, at the probable place of birth of the Blessed Virgin. On the following day, at the foot of an arid mountain I recognised the tomb of the Maccabees, and I spoke the truth without knowing it. Except the valleys of the Liban, etc., I hardly saw a place or thing which did not stir a memory within me. Have me, then, lived twice or one thousand times ? Is our memory but a tarnished picture which God's breath revives ? "

In a biographical article on Mery, which appeared during his lifetime in the *Fournal Litteraire*, of the 25th September, 1864, the writer states that this author firmly believed that he had already lived several times; that he remembered the most trivial circumstances of his previous lives and detailed them with such positiveness that he compelled belief. "Thus," said the biographer, " he states that he made war upon the Gauls and fought in Germany with Germanicus. He recognised on this occasion places in which he had formerly camped; and in certain valleys, the battlefields where he had fought. He was then called Minius. Here follows

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an episode which seems to establish that these memories are not merley the phantoms of the imagination. I quote the exact words:

" One day during his present life, he was in Rome, and visited the Vatican Library. He was there received by young women–novices, clothed in long brown dresses, who began to speak to him in pure Latin. Mery was a good Latin scholar so far as theory and writing were concerned, but he had not yet learned to speak fluently in Juvenal's language. On hearing these Roman ladies of the present day, and admiring the wonderful idiom which harmonised so well with the monuments and the manners of the period in which it was employed, it seemed to him that a veil was lifted from his eyes. It seemed to him that he had conversed in former days with friends who made use of this divine language. Ready and irreproachable sentences fell from his lips; he immediately discovered the correct and elegant phraseology: in short, he spoke Latin just as he speaks French. All this could not be done without learning, and had he not lived in that age of magnificence, he could not have improvised knowledge which it is impossible to acquire in a few hours. "

M. Bouvery quotes from the *Lotus Bleu* (Blue Lotus) ‡ the case of Mr.Isaac G. Foster, whose child, Maria, died at Ill, in the county of Effingham (U. S. A.)

A few years later, another little daughter was born to him, at Dakota, to which city he moved after the death of Maria. This second little girl was called Nellie, but she persisted in calling herself Maria, saying it was the real name by which she used to be called.

During a journey made with her father, she recognised their old home and many people whom she had never seen, but which the first child, Maria, knew very well. " A mile from our old house, " said Mr. Foster, " is the school-house which Maria attended. Nellie, who had never seen it, described it exactly, and asked to see it again. I took her there, and once she was in the house, she at once went to a desk which her sister had used, saying: ' This is mine. ' It seems like a dead person risen from the grave," added her father. These words seem exactly fitting, in as much as while we may conceive that the child could have seen this spot in a somnambulistic condition, no one could have pointed out to her the

‡ Spiritualism and Anarchy *(Le Spiritisme et l' Anarchie)*, p. 48.

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people whom Maria knew, and yet Nellie made no mistake; she pointed them out accurately.

MORAL EFFECT OF THIS DOCTRINE

Unlike some misguided thinkers who trace to the prevalence of this doctrine the present decline of eastern countries, this writer is of opinion that a belief in re-incarnation creates of itself a tendency to bravery. As an instance he cites the case of the Japanese, whose instinctive love of self-sacrifice he contrasts with the forced prowess of European soldiers, who require a special effort of the will to leap into war:—

> If a man dies bravely for the multitude, his sacrifice is immediately rewarded by reincarnation on a higher social-level. The Japanese who dies for his Emperor and his country, whether he be a simple working man or an unknown artisan—knows that he will come back rich, noble, and titled.
>
> It thus ensues that a man of a lower social status is not basely envious of the man of a higher social status in a country where the idea of reincarnation in popularised. The poor man knows that he is paying for his former life, and he also knows that the rich man is receiving the dangerous reward of his former sufferings.
>
> So the Japanese soldier goes joyfully to his death, while the European requires a special effort of will to die bravely in battle.
>
> It is a question of racial psychology, but we wish to emphasise the importance of this idea in Oriental brains.

MODERN WRITERS ON PALENGENISIS.

W. Lutoslawski, the Polish philosopher, whose exposition of the philosophy of Plato has won him universal recognition, and whose "World of Souls" was commended by James, has come out now with his 'Pre-existence and Re-incaration". In the following lines he enumerates a few of the famous modern writers on Palengenisis :—

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The most weighty testimony of an eminent English thinker in favour of rebirth is that of James WARD, Professor of Mental Philosophy at Cambridge, who published in 1920, at the age of seventy-seven, the third edition of his Gifford lectures of 1907–10 : *The Realm of Ends, or Pluralism and Theism.* In this work he considers pre-existence and re-incarnation as certain. Also M'TAGGART, of Trinity College in Cambridge, pleads for palingenesis in his work *Some Dogmas of Religion* (1906), from which two chapters were published in 1915 as *Human Immortality and Pre-existence.*

For those who are interested in the relation of the Church to the dogma of palingenesis, an Italian book, published in 1911, is of the greatest importance: Attilio BEGEY e Alessandro FAVERO, *Monsignor Arcivescovo L. Puecher Passavalli* (Milano : Fratelli Bocca, 1911). Here we find the life and letters of a pious and learned Roman Catholic archbishop who at the age of sixty-four accepted the truth of pre-existence and reincarnation from two disciples of the Polish seer TOWIANSKI, namely Stanislaw FALKOWSKI and Tancredi CANONICO. Archbeshop PASSAVALLI (1820–97) admitted that re-incarnation is not condemned by the Church, and that it is not at all in conflict with any Catholic dogma. His letters prove that a very learned Catholic scholar can believe in re-incarnation without leaving his Church. He lived up to the age of seventy-seven, unshaken in his conviction that he had already lived many times on earth and that he was likely to return. Another Catholic priest, who also after long discussion gave up the prejudice against re-incarnation which prevails among the Catholic clergy, was Edward DUNSKI, whose *Letters*, edited by Attilio BEGEY and Jozef KOMENDA, were published by Bona in Torino in 1915. Many other priests in Poland and Italy believe in re-incarnation, being influenced by the great mystic Andrzej TOWIANSKI (1799–1878), whose works were printed privately in three large volumes at Torino in 1882, and are circulated among the disciples of the master.

The literature of rebirth is now rapidly growing in England and in the United States as well as in France, where many writers defend the doctrine of palingenesis. Recently the subject has been dealt with in the writer's *World of Souls* (1924) and in *Modern Psychism*, by G.

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BASEDEN BUTT (London : Cecil Palmer, 1915). Also in F. A. M. SPENCER'S valuable *Human Ideals* (Fisher Unwin, 1917) we find palingeneses implied (pp. 5–7, 261–6) as resulting from the growth of individual souls. He says : " Humanity is the great company of souls living and dying through the ages, until they reach, if the supreme hope given to man does not delude, a life beyond death " (p. 7). " Not by removing souls out of their social environment, but by developing the existing society of souls in a continuous process, will God give everlasting life " (p. 264). In the same author's latest work, *Civilization Remade by Christ* (George Allen & Unwin, 1928), he returns to the subject (pp. 238–9, 274), as well as in *Ethics of the Gospel* (London : George Allen & Unwin, 1925), though he does not use the terms of re-incarnation or palingenesis.

WHY SO MANY PHILOSOPHIES ?

Differences of philosophic outlook are traced by this philosopher to differences in temperament. Writes he :—

1. The most common kind of men are those in whom sensations prevail over everything else. The object of sensations is matter, and it is natural for the man of sensations to imagine all existence as material. Such a man we call a materialist and his view of existence materialism.

2. The next step is made by the man in whom abstract thought or ideas prevail over sensations. We call such a man an idealist and his conception of existence idealism. Materialism and idealism are the two most obvious solutions of the riddle of existence, and the majority of living men are either materialists or idealists. Both, if they are consistent, come to the denial of the fundamental dogmas of every religion, a free immortal soul and a wise Creator.

3. The identity of the negative conclusions of both materialism and idealism was keenly apprehended by a third type of man, the emotional type, for whom neither sensations nor ideas were as overwhelming as his feelings, his longing for the harmony and unity of the whole. This type of man created the third great conception of existens called pantheism, which is a conciliation of idealism and materialism.

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These first steps in the quest for Truth—materialism, idealism, pantheism—were made by the Greeks, and we may designate them altogether by the name of monism. Monism is an essentially irreligious conception of life and being, and it is the intellectual reaction of all those who have not yet reached personal religious experience and disdain to accept blindly the revelation of others. They seek reality first in matter, then in ideas, finally in the unity of the whole; but in all these attempts to understand and explain reality they completely forget themselves and their individual existence.

4. Apart from sensations, thought, and emotions, there is in human consciousness another element which is usually obscured by the tumult they arouse, but which in some men attains mastery and distinguishes them from all others. Men of the fourth type are those for whom will predominates over all other contents of consciousness and controls them. The will is the first individualizing factor in consciousness, because the will of each man is not only not necessarily the same as the will of other men, but is often in conflict with the will of others.

The man of will, after many successful efforts, arrives naturally at a peculiar experience, which is the discovery of Self, giving absolute certainty to the individual that he really exists, that he is himself a true Being, and therefore eternal and indestructible.

HEAVEN AND PURGATORY

The difference in the condition of those who have liberated themselves from the bondage of earthly existence and of those who are yet bound in spirit to the flesh he indicates in a chapter which he styles "The Parting of the Ways." The affinity of the musings of this writer to Aryan thought is striking. He says:—

The change at death may be exceedingly unpleasant for those who cling to their body, crave for the daily experience of sensual enjoyments, and ignore Beauty and Truth. The extension of perception without a trained will capable of concentrating the attention leads to confusion and agitation; lack of sensuous pleasures for persons who have

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not yet learnt to enjoy intellectual and æsthetic satisfactions, and who in this life have concentrated all their attention on the senses, causes great suffering, for desires are not extinguished, and they are even intensified by the unexpected sight of many secret actions of living men and women.

A prisoner liberated from prison, but having no friends, no work no knowledge of the language of the country in which he is set free, cannot fully enjoy his recovered liberty, and longs for the physical safety and regular satisfaction of bodily needs without care which he enjoyed in prison. Similarly, death does not open the same wide horizons to sensual people as to the regenerate.

Everybody after death comes into the company of his like : evil spirits torment one another through envy, anger, jealousy, hatred, and contempt. None of these feelings can be destroyed by death, and discarnate existence in these circumstances becomes so unbearable that even the worst incarnation attracts Such a spirit is soon reborn from sensual parents, who allure the discarnate soul by their voluptuousness, and are also enticed themselves by the spirit craving for incarnation. He returns to life with passionate desires, becoming ever more and more enslaved by his lower appetites, until he perceives the vanity of all such satisfactions and begins to long for the regeneration that consists in mastery of his lower nature.

Totally different is the posthumous life of those who have spiritual aspirations. The devotee of scientific knowledge can pursue his investigations even better after death than during bodily life. He may use the libraries and laboratories of the world as he did in the body, and go from one place to another as his work requires. When he cannot understand anything in old books he may easily refer to their authors if they are not re-incarnated. He needs no sleep, experiences no weariness, has no worries about supporting himself, and can devote years and even centuries to a single problem. After extending his horizon through the exact knowledge of each particular detail, such an inquirer will inspire some incarnate spirits with the results of his study, not caring for personal fame.

Besides, there may exist libraries and laboratories for the discarnate, far richer than any on earth. They may contain materialized

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reproductions of all the books ever written and of unpublished manuscripts lost to the incarnate scholar. There may be in such workshops methods of work unknown on earth. In such a spirit library we shall find a ready answer to any question. We shall learn to what human soul palingenesis was first revealed, who among the saints and men of genius accepted it as a certainty, how to account for the agelong silence of the Church and of some great men who do not betray any interest in their past lives. We shall learn how this truth can be tested and proved beyond all doubt. We shall ask PYTHAGORAS, EMPEDOKLES, PLATO, PLOTINUS, SLOWACKI, what they thought of it during their lives and what they have learnt about it after death. We shall inquire from DANTE and St. THOMAS whether they were totally unaware of their past incarnations, or had some reason for not mentioning them. In such investigations and conversations with the greatest spirits of all ages we shall not miss our body, nor crave for a new incarnation.

One may, for comparison, turn to those pages of the *Satyartha Prakasha*, in which the condition of *Mukti* is but briefly set forth.

REBIRTH AFTER SALVATION.

In positing rebirth after salvation, too, Lutoslawski appears to follow the line of thought of Rishi Dayananda.

WHEN we speak of eternal rest after death we ought always to remember that eternal does not mean endless. Neither the Greeks nor the Romans had a conception of mathematical infinity to which we are used in modern times after the introduction of the infinitesimal calculus by NEWTON and LEIBNIZ. The Latin *aeternus* or the Greek *aionios* means only what lasts for ages, generations, or centuries. After such a long period of rest a creative spirit will long to work even to suffer again in order to bring nearer the Kingdom of God on earth. He will hear the prayers of pure and noble parents who offer him a body and, accepting their offer, incarnate again.

SLOWACKI contrasts the "lives of the spirit" and the "sorrows of man." For him the true life is that which lies between one incarnation and another. Nevertheless, he gives us a detailed account of the

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feelings which incite a spirit of the highest grade to return to his work on earth. They are similar to the feelings of a scholar who, after a period of rest in the mountains or on the sea-shore, longs to return to his interrupted work. There is a law of periodicity in universal becoming, and just as seasons follow one another, so do states of the soul recur at intervals. A spirit has, at every stage of his eternal existence, certain needs of spiritual knowledge : these needs may be satisfied in the other world for a time, and then the longing to act in the body gets the upper hand again. For objective activity we need a body and a material world.

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EDITORIAL REFLECTIONS.

THE DEVIL QUOTING SCRIPTURE.

THE Ahmadis have a knack proposing a covenant and at once violating it. A demand made by them since the time of the Founder of the Ahmadi movement has been that the sacred personages of various religions should never be spoken of in terms of disrespect. The Mirza himself in his *Burahin-i-Ahmadiya* characterised the Rishis of the Veda as "lunatics"—*majanin*—and "idiots" *makhabit-ul-havas*. In his *Anjam-i-Atham*, he is not content with reviling Jesus himself, but attributes what he thinks were defects in his character to his descent from a line of grand-mothers, both paternal and maternal, who, according to him, were "debauchees". And yet in his "Message of Peace"—*Paigam-i-Sulh*, he comes out with a promise "to believe in the Vedas and to speak of the Vedas and the *rishis* in the most respectful terms". If the Veda be in reality a work of "idiots and lunatics", why should it be " believed in" ? Are "lunatics" and "idiots" most respectful terms ? The Mirza wanted to get signed by the Hindus a similarly sincere (?) covenant to "regard" Muhammad. as " a true prophet." This declaration of what on the face of it is a religious conviction was to be made not as a result of a real persuasion of mind but in the interests of civic peace ! What an enviable testimonial to Muhammadans that they can remain peacefully only on the condition that Muhammad be " regarded as a true prophet " by non-Muslims ! Abusive language should on no account be used. It is common courtesy to speak of the Founders of religions, or for that matter of any one whom a community holds as sacred, in reverent terms. This is simply observance of social conven-

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tions. One should even go farther, and pay a tribute of praise to merit, wherever genuine merit is found. Such conventions, however, should not be allowed to muzzle honest criticism. What are called "sacred persons", including Founders of religions, are not free from faults. A critical study of their character makes for steady progress in the religious and moral conceptions of their followers. A man of the education of Maulana Muhammad Ali was the other day opposed to legislation prohibiting marriages of minor girls and aged men on the express plea that if Muhammad were living today, some of his marriages would come within the ambit of these laws. Controversies on this topic have made Ahmadis averse to these social evils so that a top leader of this movement was the other day engaged in a polemic,—in which of course his tone was only apologetic and he came off second best—with Maulana Suleman Nadvi, against whose biographical research he wanted to prove that the age of Aisha, the beloved consort of Muhammad, was at the time of her marriage, sixteen instead of six or nine. What a difference of social and religious outlook ! The latter point of view, historical by arbitrary fictitious as it is, bespeaks a comparative elevation of social ideals for the community, a wholesome outcome of adverse criticism on the life of the Prophet.

Since the days of "Rangila Rasul" agitation the Muhammadans have become exceedingly insistent that Muhammad's life should be regarded as sacrosanct. It should be quite immune from criticism. The demand is unreasonable and pernicious, and only a foreign government whose interests lie in pampering the fanaticism of the minority community can respect it. Consistency would require not that the Government should be as anxious to safeguard the honor of the heroes and prophets of other churches for the Government was never known for consistency in its dealings with Indian

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communities but that Muhammadans should refrain at least from taking the offensive in this respect. "Unnisvin Sadi Ka Maharshi" remains still in the market, while the publisher of "Rangila Rasul" has been made martyr. Does the Mulla believe that the knife of the assassin will hush the voice of criticism ? Does not the blood of Rajpal seal the incontrovertibility of the obvious truth that in the field of logical controversy the Muslim has been irredeemably worsted ?

As if that recent bout, which has ended so tragically, would not do, one F.K. Khan Durrani, B. A., has placed in the market a book which he styles "Swami Dayanand—A Critical Study of His Life and Teachings."

The author of this book, while writing the preface, finds that the Arya Samaj "has already been condemned in fairly strong terms by almost all thinking minds in India". When, however, he is about to finish his "critical study" he all of a sudden discovers that "those Hindu leaders who used to dislike the Samaj have become its warmest friends and supporters." And among these "Hindu leaders" there may at least be *some* "thinking minds." What enormous change in this short interval of time, occupied just in the writing of a booklet ?

A complaint of Mr. Durrani is that "the Samaj never tells what it teaches." Only two pages further you read, "It (the Satyarth Prakash) is a compendium of all his (Dayananda's) teachings." At another place he says, "At the close of the book he gives a summary of his beliefs and counts no less than 51 dogmas." How *his* beliefs are "destructive of all religious freedom" is beyond the understanding of any one but a *Durrani*. An Arya Samajist is required to subscribe only to "ten principles." The enumeration of these beliefs—so many and so precisely stated—should leave no room for complaint that the Arya Samaj or its Founder has been silent over its

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or his positive teachings. A thorough "compendium", and a brief"summary"are both there, and yet to a Durrani critic this what he calls "uncultured" fondness of too much dogma appears to be haze in which the teaching of the Arya Samaj is invisibly hidden. The oriental maxim as regards the invisibility of the Sun to a particular species of birds appropriately applies here.

The author says, "*The Satyarth Prakash* is a very voluminous book and not easily accessible". In the original Hindi it may be had of any Arya Samajist bookseller at the nominal price of ten annas. In its Urdu translation, too, it is equally cheap and can be had in every town and village of U. P. and the Punjab, the two Urdu-knowing provinces. 'A fraction of the cost of the original' at which Mr Durrani has, for the benefit of the reader, allowed his agents to sell his 'booklet' is Re 1/4/-. In his – shall we say right Islamic ?— arithmetic, the double of a sum is a fraction of it.

A word about the method of the writer. "The fanatic condemns before he has tried to understand, where as the scientist very often withholds his judgment.....This shall be our method too." The judgment of the writer has been *withheld* in the following words near the close of that very preface, from which we have made the above quotation :—

"Satyarth Prakash is a worthless book and the teachings and ideas contained in it are so absurd, and so amusingly childish....."

A Persian proverb has it :— In a liar inconsistency is no fault. With our author inconsistency of statement is a habit. It is a part of his nature. Perhaps he counts it no fault.

The first chapter of the book passes in review Rishi Dayananda's own account of his early life. As regards his concealment of his parentage, the author simply "withholds" his

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judgment when he says, "As if he never had any father or mother !" And further, "was there something to hide ?" The insinuation is utterly mean and ignoble. Among Sannyasis there is a time-old practice of concealing their lineage. The object of this concealment always is to escape the tempting attention of their relatives. The Rishi, while assigning this reason to his own silence appears to be mindful of the stern insistence of his father, which even in this advanced age appears to hold him in awe. That he gave him a slip on the former occassion is mentioned with an artlessness which should leave no room for doubt as to his veracity. The awe he still feels of his father is a mental phenomenon af deep pschological import. The parentage of the Rishi has been investigated by men who came after him, both in and outside his following. Devendranatha Mookerjee, a Bengali biographer, who was never "an Arya Samajist propagandist," spent a long period of his life in research about the Rishi's career on earth. He contributed to *The Vedic Magazine* an article in which he set forth the result of his investigations For months he was in the State of Morvi, and carried on his inquiries with valuable aid from the Maharaja and his officers. In 1922 Acharya Ramdeva was deputed to ascertain the birth-place of the Rishi. He verified the results arrived at by Mookerjee. He writes in the course of an article published in *The Vedic Magazine* for Oct. 1922 :—

There is persistent tradition in the town that Boga Rawal's uncle, Prembai's brother, and Carsanji's son, named Daya Ram (and also Mulji) had an altercation with his father on the Shivratri day because he would not acknowledge that the idol that could not protect itself could be Mahadeva, the Lord of the Universe and that he left home and became a sannyasi because his father wanted to force marriage upon him. Ibrahim patel (100 years old) and Hakka Khatri (85 years

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old) both stated that they had heard the whole story when they were boys. Rewashankar Brahmachari (at present residing in Morvi) had heard from his grandmother Kesrabai that she had seen Daya Ram at Prayag where he was known as Dayanand Saraswati and was denouncing idol-worship.....Rewashankar of Hammatia also had heard the same story from the self-same Kesrabai. I met Prembai's grand-daughter. She remembers having heard many times from her grand-mother the story of her brother's flight as well as of the altercation on Shivratri night. There are other people at Tankara to whom Prembai had repeated the story. The old men of Tankara very well remember Gopalji, the learned uncle of Daya Ram who died before his nephew's flight. There is a Temple of Kuberji outside Tankara which was built by Cursanji himself.

Mr. Durrani casts a doubt too on the affluent and influential position which, according to Swami Dayananda's account, his father held in the state. Mr. Durrani's derisive sarcasm runs :—

with regard to the wealth of his father, his magistracy, banking concern and "his sepoys" (p. 5), we know, if we only care to enquire, that almost every Sadhu is either a prince or the son of a banker, the only two incarnations of worldly prosperity known to an old-world Hindu.

In this connection, too, the Bengali biographer has been at pains to verify details. He says :—

During my second visit to Tankara I was able to find out one old worn-out record kept in Popat Rawal's house. The record was an account book concerned with the money lending business conducted by Karsanji. The perusal of this old record will prove clearly that Karsanji Tribari had a good banking house at Tankara. Besides, it is a fact known to the old people of Tankara that Karasanji Lalji was a banker.

Secondly, Karasanji Tribari was a zemindar as he had a large landed property in the village of Keshia belonging to the Jamnagore

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territory. Although Karsanji was not the owner of the whole village of Keshia, the major portion of it belonged to him. Some portions of the Keshia land were given by him to his two brothers-in-laws as dowries in Hariana, a village in Jamnagore State. I have visited Hariana and met some members of those brothers-in-laws' families, who are all enjoying the Keshia lands up to this time. Some portions of the Keshia property were bestowed by Karsanji to provide his widow daughter-in-law Mogibi, the wife of his last son Vallabji, and some portions also were given to his son-in-law Mongolji Rawal at Tankara, whose only surviving descendant the above-named Popat Rawal is still enjoying the lands in Keshia. There is a documentary proof kept in the Jamnagore Revenue Commissioner's office, the perusal of which will convince the reader that those large landed properties in Keshia of Karsanji were granted to his forefathers by several Jam-Sahebs as well as by other Jagirdars. I have taken a copy of this document and kept with me. Also it is known to the elderly people in Dhrol State as well as in the vicinity of Joria Bunder that Karsanji Tribari was the landlord of Keshia.

Thirdly, I shall have to prove that Karsanji Tribari was a state officer. Before doing this I will cite one incident which occurred in one of the villages under the jurisdiction of the Tankara Taluka in the Morvi State. It is as follows :—

Most likely in the Sambat year of 1869, some Miana people of Malia went to Kagdori, a village belonging to the Tankara Taluka, with thh view of creating disturbance and plundering the property of the people.

Nagar Nirbhay Shankar, the Fouzdar of Tankara and Karsanji Lalji Tribari both came to Kagdori. Nirbhay Shankar was beaten so severely by those Mianas that he died within two or three days and Karsanji was captured and dragged to Malia and detained there for some time.

In former times, I mean before the introduction of the Jamabandi settlement in the year of 1807–1808 by Colonel Walker, the well-known British Resident at Baroda, there existed a good deal of animosity and hostility between the two States—Malia and Morvi. The Malia authorities used to exercise their force—generally by sending Mianas the

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notorious outlaws in Kathiawar to harrass the Morvi people and to capture specially the high officers of the State. So the Morvi authorities used to exercise their power and to arrest the big officers of the Malia State and to imprison them for a short time. This was a practice observed systematically by both the States. Karsanji Tribari's going to Kagdori with the Tankara Fouzdar with the object of putting down the Miana raid and to establish peace there and his arrest by those Mianas who took him to Malia for imprisonment proves the fact that Karsanji Tribari could not but be a big officer in the Tankara Taluka under Morvi. Except this fact there is more evidence on the subject and the aforesaid correspondence of a Tankara gentleman also says that Dayananda's father held the office of "Karmad or Wahiwatdar of the village."

It is said by some elderly people at Tankara that the father of Swami Dayananda was the same Brahmin who owned the temple of Kinbernathji Mahadeb and also who was a banker and a Zemindar and used to hold important office in Tankara during the time of Meral Narayan Bhow, the great banker of Baroda, and it can be said safely and without hesitation that there was no other Brahmin in Tankara with those indications and distinctions as told by Swami Dayananda in his autobiography except Karsanji Lalji Tribari. I met one Shastri at Dhrol who told me spontaneously "Babuji why are you bothering your head so much about Swami Dayananda's father? It is known to the elderly people belonging to this side of Kathiawar that Dayananda was the son of Karsanji Lalji Tribari."

We refer to these facts as truths established by History. For us it is not the birth of a person, but his intrinsic work that counts. If Rishi Dayananda had in reality belonged to a low family, or if as a matter of fact there were something bearing a really sinister tinge connected with his birth, his saintly personal character, with which not even his most inveterate foes have been able to find fault, would have made his moral and spiritual excellence the more worthy of involuntary and unstinted eulogies on the part of impartial judges. Would that the co-religionists of

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Durrani adopted a similar standard of values, and is estimating the spiritual height of their own heroes, placed worth above birth. The Arya Samajist revolts against a wanton attack such as made by Durrani, because in the first place the motive behind it is highly reprehensible, both morally and legally—it is a calumny of the basest character, and in the second place, the parents of the Rishi are as such sacred in their eyes, and one who wantonly reviles them, injures our most sacred feelings.

The Rishi's vigil in the *Shivaratri* night, and his deep self-questioning, aroused by his sight of a rat defiling the image of Shiva, "reads" to Mr. Durrani "like a fairy tale". Sir Sayyad thought it was a case of divine revelation. Let the two Muslims settle the difference between themselves.

To Durrani it appears unnatural that "although he (the Rishi) speaks of his mother.....he has not a single word of affection.....for her". Let him simply remember that the speaker was a Sannyasi, to whom affectionate reference to his family is forbidden. But how will a Musalman who is under religious obligation to die in household harness realise the feelings and duties of a cosmopolitan hermit, who has renounced his home to make the whole world his family.

Durrani has a happy (?) knack of placing within commas words which he himself adds to a statement by Rishi Dayananda, and which then he makes the occasion of an adverse remark. Of ornaments which Dayananda gave away to mendicants we read only "finger-rings" named. To these Durrani adds "bracelets and other jewels" and then asks :— "Do youngmen of 21 wear gold and silver ornaments, rings, bracelets and other jewels ?" Should Mr. Durrani not mind withdrawing his own wanton additions to the Rishi's gifts, the question will be its own answer.

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A similar feat of imagination is performed by the ingenious writer in rendering simple "heaps of meat" into "a pyramid of flesh, rump-steaks," etc., and then remarking that "a Brahman (the host of Rishi Dayananda at Tehri), however rotten and debased may be the rest of his moral and religious life, will never touch beef." Aye, and Rishi Dayananda too does not make him touch beef. Your own "rotten morals" perform that miracle. Nor are "calves' heads" anywhere ment?oned by the Sage. Whose then is the "deliberate calumny and a falsehood ?" Mr. Durrani styles himself "Muslim missionary." Is this the type of missionary that Islam deputes to spread its teachings ?

He next comes to a "river-*bed*, covered with small, fragmentary bits of ice." In the original there is only a river, though for the enlightenment of Mr. Durrani, we may point out that the scene in the midst of which the river flows is that of snow-clad trees and mountains, so that the season appears to be the end of winter, and if thawing, which too, proceeds from the top downwards, should have left pieces of ice sticking to the stones "at the bottom of the river", it should be no wonder to Durrani. As a matter of fact, it is the river, with knee-deep water, that is full of pieces of ice. This statement even a Durrani can swallow. Ice at this height too wounds the feet and legs, as those who have ever forded through mountain rivers have experienced. A "scientific" study should make the original, not an "invention" of an imaginative brain , its subject. Even a self-constituted "Muslim missionary" may be expected to suppress in the interests of truthfulness his fondness of posing as a "critic".

The dissection of a corpse found " floating " by the Rishi is next jeered at. An " unscientific " element discovered by a Maulana fed on the Quran in the Rishi's

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statement is that the corpse was seen "floating". "The principle of specific gravity" taught by the Quran would make this impossible. Somehow this miracle is an every-day occurrence in Indian rivers, inspite of the Quranic injunction as to gravity. The "nadi-chakra" which the Rishi examined was the system of veins and arteries, which may be cut open by means of a knife. "The Vedas and Patanjali (?)", whose contents the examination of the dead body verified, are not only books of rituals, and "commentary of a Grammatic work" respectively. Patanjali is the author of a medical book, while Yogadarshan, too, which deals with esoteric exercises of mystics, is a work of Patanjali. Rishi Dayananda referred to these books when he said the writings of Patanjali found corroboration from his examination of the human body. Mr. Durrani applies to the Vedas the standard of the Quran when he wonders how sciences could be incorporated in a religious scripture. In a number of hymns in the Veda are set forth principles and truths of anatomy. Dayananda was right when he said that for correct knowledge as regards such scientific verities one should, in Sanskrit literature of a special order, depend on a few books which he specified.

That at the age of thirty Swami Dayananda became addicted to *bhanga*, which he after a short time gave up, provides for Durrani an occasion for wanton raillery. The greatness of Dayananda consists in his having faced and successfully overcome temptations. He was a self-made man, as every great personage is. That he does not hesitate in including in his autobiographical note episodes which indicate his temporary moral fall is conclusive proof that he is not writing "for effect". Mr. Durrani is surprised to see that at the age of 21 the Swami entered into philosophical discussions. And he knows that he had read a great part of Sanskrit literature and "had an uncommon amount of sacred texts

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by heart". A part of these he had committed to memory before leaving the roof of his father. Even if anti-Aryan prejudice should stand in the way of recognition of his precocity, to say nothing of natural genius, the very education that Dayananda had got could have prepared him for understanding and discussing religious and metaphysical discourses.

The "critical study" of Swami Dayananda's "life" ends here. Chapters II–VIII profess to be a critical review of the *Satyarth Prakash*; but the target in the course of this review too has been more the author than the contents of the book. On every page the writer, when he in his pugnacious garrulity is satisfied that he has found some flaw in Rishi Dayananda's reasoning or presentation of a philosophic point, invariably stops to make a derogatory remark on either the intellectual equipment or moral stamina of the sage. The following extracts may serve as examples:—

"Their importation into *Satyarth Prakash* points rather to an undisciplined and barbarous mind, which failed to exercise any restraint upon the author or to distinguish the relevant from the irrelevant." (Page 34).

"Only a primitive savage can hold such notions." (P. 42)

"Are we then to understand that his previous argument was only a foolish bluff?" (Page 56).

"As usual, much of what he says in the above quotation is senseless twaddle, it has no meaning whatever." (Page 75).

"If not sheer intellectual dishonesty, it points at least to an utter want of mental discipline. How far would not such a person go to deceive others, who deceives himself so flagrantly?" (Page 93).

"Not spiritual enlightenment but rather emptiness of mind and utter idiotcy is the natural result and those who have followed this summary of Swami's teachings will have seen that Dayanand too, who could hold his respiration for eighteen hours, was not far from the realisation of that devoutly desired consummation." (Page 116).

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"Indeed, the fact that he never married, alone explains the morbidity of his imagination and the utter nudity and shamelessness of his expressions, for no husband who has any respect for his wife and no father who has a daughter, would dare use Dayanand's language." (P.124).

"One can see that the man (*i. e.* Swami Dayanand) is thoroughly unprincipled.....The same dishonesty of method runs through all his arguments." (Page 142).

"Low minds always go to the gutter and Dayanand is no exception to the rule." (Page 147)

In our present note we shall confine ourselves to the insistence of Musalmans that religious personages should be spoken of always with respect. We are concerned here to see simply whether they themselves fulfil in their conduct the condition they impose on others.

In Chapter XI the writer of the libelous treatise sits in judgment on Dayananda's personality. He writes :—

In reality, his talk is that of a child, and his self-assurance is the result simply of ignorance. His education was limited wholly to the ancient Sanskrit texts and that narrow intellectual sphere had stunted his growth and warped his intellect. Had he had access to other literatures , had his education been more liberal, he would have realised that religious truth was much bigger and profounder than he thought it to be, and his self-assurance would have changed into humility. We know that the Vedas are the product of the time when the Indian section of the Aryan race was yet in its infancy, and naturally the world of ideas, with which the Vedas bring us face to face, is also infantile. It was but natural, then, that Dayanand, whose education never went beyond the Vedas, should get stuck in the infantile stage of intellectual development and should never be able to grow out of childhood. (p. 160).

From early life we find him a homeless wanderer who spends his days in the company of other homeless wanderers, away from the world and its occupations. (p. 161)

He never married and his ideas about woman and marriage are disgusting in the extreme. He speaks of women and men and their private parts with morbid frequency and in a most nude manner. (p. 163).

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The majority of us go through life like so many sheep and cattle and never trouble themselves to look into their own minds. Now the perusal of the *Satyarth Prakash* leaves an unmistakable impression on the mind that its author has never stopped to think whether he was acting morally or immorally. (p. 165)

The man suffers from sheer lack of moral sense, that he is one of those men of low mentality who cannot be held responsible for their words and actions. (p. 166–167)

A man of Dayanand's type could have no success among the Muslims. His vulgarity of speech and hollowness of teaching would have brought about his speedy fall. Not so the Hindus, whose religious ideas and moral consciousness are sti[illegible] the most primitive kind. The popular Hindu mind is superstitious. (p 168)

The high culture of present-day Muhammadans was testified to the other day by a Muhammadan himself, who wrote :—

Our general contribution towards the literary activities of the country is negligible in quantity and poor in quality ; devoid of deep thought, profound study and scholarly grasp. Pick up any good Indian Magazine and you will invariably miss us there. Have you ever read in any of the hundreds of Indian newspapers that some Mr. Khan, or Mr. Beg, or Mr. Husain delivered a lecture on any literary, philosophic, economic or scientific subject before a learned audience ? And the same Khans, Begs, and Husains, I promise you, will bore you to death at a *Marashia* party with their demoralising love poems at any place any day. For other dialects of the country—some of which are richer than our poor Urdu —we have, as it were, a sort of national distaste. In our own tongue (I admit that we have 5 or 6 monthly magazines that may be passed on as fairly good) we produce a sort of literature more than half of which is worthless and degenerating.

The Arya Samaj is, in the eyes of this honorary critic, not a religious movement. For, says he :—

Dayanand's naked language about women and his morbid interest in sexual matters to which he turns ever and anon and on which he

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dwells at great length are calculated to induce looseness of sexual morals. The impressions they leave on the reader's mind are certainly not very wholesome.

The mental equipment of Dayanand was so common, his ideas so banal and his style and taste so low, indecent and vulgar that if he had founded only a religious movement, it could not have possibly survived him.

What kind of movement is the Arya Samaj then ?

The Arya Samaj is then a political and not a religious movement. As a religion it is far too barren to be able to live. It must die from sheer inanity. It lives as a political movement. It distinguishes itself by its undying hatred of Islam and the Muslims and its chief object is the banishment of Islam and the Muslims from India.

Religious bodies, it would appear from these quotations, should not, in the opinion of this Durrani writer, work from a political motive. But his own "critical study" has been published by a Society, whose aim is stated in a note entitled "The Propagation of Islam" on the back of the title page, which says :—

Religion is the only force that is keeping the Muslims together, and if its bonds become loose, the political unity of the Muslims will be in danger.

In the concluding chapter there is an exhortation addressed to Muslims. It runs as follows :—

If we love our motherland, if we want to make India a great and a civilized country, it is our duty to wash it clean of the stains of the ancient superstitions of Hinduism and reach out the healing of Islam to every child of the motherland.

What is this, if not a resolve to banish Hinduism from India ? Hinduism is indigenous to the soil, while Islam is an exotic growth. The Arya Samaj will exterminate superstition, whether Hindu or Muslim, and work for the reign of cosmo

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politan truth, both in India and outside. A Muslim missionary actuated by a purely political motive, as he himself openly states he is, in the manifesto of his Society, and aiming at washing the country clean of Hinduism, dares to preach a sermon against what appear to him to be the political and anti-Islamic activities of other religions ! It is clearly a case of the Devil quoting the scripture.

The duty of the Musalmans and the Government with regard to this libelous book need not be stated by us. In case no action is taken by either, the Arya Samaj knows what answer to give to unfounded libels. It can depend on the solid truth of its teachings and advise others to take better care of their houses of glass.

A COMEDY OF ERRORS.

Lord Irwin is thought by some to have trespassed the *limits of law* by his expression of opinion in his Chelmsford Club speech as regards the alleged guilt of the accused persons in the Meerut Conspiracy Case. But Lord Irwin is, besides the man Irwin, also the Viceroy Irwin, and it may perhaps be an unwritten law in the Constitution of India that the Viceroy, being a representative of the Crown, can do no wrong.

Some of the Anglo-Indian papers, too, appear to have taken the cue from this 'to them' greatest Englishman in India. To them, too, the case does not appear *sub judice*. They have been commenting on its merits without a hitch. Well, if they err, they err in good company.

The excuse of the Viceroy perhaps was that he had given his sanction to the Public Safety Ordinance in the teeth of public opposition, and wanted to justify his haste in taking that extraordinary action. President Patel had disallowed the

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Public Safety Bill to proceed on the plea that a fair discussion of it was impossible unless the members were free to make unstinted, which would in some cases be illegal, references to the Meerut Trial. By the unwary speech of the Viceroy, who of all persons, was the last to be expected to be betrayed into such incautiousness, the President stands vindicated, and that at the hands of the Viceroy himself. If a man of such a responsible position and of what should of course be a concomitant of that position, constitutional wisdom, has allowed himself to slip so easily, the ground could not but have been still more slippery for ordinary members of the Assembly. Thus just after laying himself open to the charge of unconstitutional behaviour by censuring the President on the floor of the Assembly over which the latter presides, the Viceroy has by his unguarded utterance made that censure itself groundless. This, it is reported, is the subject of a letter of protest addressed by President Patel to the Viceroy.

To crown all, the elections in England have brought a labour ministry to power, and negotiations are proceeding to establish friendly relations between Soviet Russia and Imperialist England. How far the trial of the accused at Meerut, against whom the charge appears to be of seeking to popularise communistic ideas,—ideas, i.e., which constitute fundamentals of the Soviet form of Government—how far the trial of such persons is consistent with negotiations for amity with a country which today is the storm-centre of the communistic movement is the subject of speculation and comment in both the Indian and the British Press. The opening address of Langford James, the prosecution counsel, has been characterised by his opponents as a *Katha* of Communism. He deals at length with the principles and history of the communistic movement, and seeks to show that the accused are the principal characters in the Indian part of the drama,

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who depend for their inspiration and resources on Moscow. The man in the street wonders why if the root of the tree of communism is being watered with amity, the pruning of branches should be considered of much benefit. But it is not for the man in the street to decide questions of law. What again the lay observer ignores to consider is the political status of the two countries. Even in the King's address difference has been made between Soviet Russia and non-Soviet India. The former occupies a prominent place in the pronouncement, while the latter is equally conspicuous by silence over its problems. Had the labour government committed the mistake of what in the eyes of some would be consistency in its policy with regard to the Mother Soviet and those who wish to establish daughter Soviets and directed a withdrawal of the case against them, the comedy of errors would have had a happy ending.

NO PERMANENT REMEDY

The principal card of the Labour Goverment is its professed resolve to solve the unemployment problem. An extensive scheme of public works in which among other items is included the construction of bridges over the Thames, is going to be undertaken. Economic experts are of opinion that this is only a temporary remedy. A happier idea has, they say, struck Mr. Snowden. To him India appears to be the perennial source of Britain's riches. A little enriched India means to him much more enriched Britain. He proposes the enhancement of the purchasing power of Indians by inaugurating schemes for making India prosperous. The prospect of being fed in order to be led a little later for sacrifice to the altar may not please the Indian victim, but the possibility is that the fed-up animal may

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develop strength to break away from the halter. This, too, then is no permanent remedy.

FOR A BREATH OF A CONVICT'S FREEDOM

After making a historical statement in the Assembly Bomb Case, which coming at the head of a fearless course of conduct, in the course of which the offered they mselves for arrest and cared little for what consequences might crown their dauntless acts, extracted praise even from those who unequivocally denounced the means they chose to "make the deaf hear," Bhagat singh and Datta have entered on what appears te be an endless fast—a fast which, as the appearances show, is sure to end in death. Being political prisoners, their contention is, that they deserve better treatment than ordinary convicts. This is a principle which all civilised countries have recognised and made the basis of their Codes of Jail administration. India, however, still lacks the sense of distinction between political and ordinary. When we say India, we mean the Government officers, in whose eyes political activity is a crime of the most tremendous magnitude. While a whole world awaits with wonder to see what finally will be the fate of these young Indian McSwineys, the heart of India herself throbs violently to find two of her bravest sons gasping in the clutches of political servitude for a breath of what freedom and comfort a convict may have.

THE CUP FILLING.

The ban at Muradabad is the latest instance of undue restriction by the Government of a Nagar-Kirtan of the Arya-Samaja. The music-mosque question has furnished the Government with an excuse for illegally restraining the peaceful activities of a law-abiding religious community. The social and religious programme of the Arya Samaja is too vast to leave it time to court a tussel either with the

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Government or any other community. It has been deliberately avoiding coming into conflict with anybody, weak or strong. But the cup of its grievances is filling. Even the use of public roads for innocent and peaceful propaganda is denied it. It has its civic rights and must insist on availing itself of them, without of course prejudicing similar rights of others. Before entering on Satyagrah the Arya Raksha Samiti (Defence Committee) has decided to send its deputation to H. E. the Governor. On the reply which the deputation receives will depend the ultimate course which the events take.

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THE GURUKULA SAMACHAR

THE WEATHER

THE Gurukula is experiencing extra-ordinary heat this year. Even in this month of July there are no signs of monsoon and we have to live under the scorching sun. The clouds come but disappear without shedding a drop of rain. There is not much water in the Ganges. The level of water has not yet risen very high, but the contractor has dismantled the boat-bridges for fear of a sudden rise of water. So the road to the Gurukula is in these days blocked. The Gurukula has become practically an island and only Tamer service is available for all sorts of communication and transportation. It causes great difficulty to visitors and the inmates of the Kula, especially in these days when the level of water in the Ganges is yet too low for the Tamer to float smoothly on.

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THE STAFF

There have been some very imporatant changes in the staff of the Gurukula university this year. Pt. Dharmadev Vidyalankar Veda Vachaspati has been appointed Assistant Professor of Vedic Literature. Pt. Dharmadev was a brilliant student of the Gurukula and passed the Snatak examination in 1925. After graduation he devoted three years exclusively to the study of Vedic literature and did much original research work. He wrote an original thesis on the "Philosophical Doctrines of the Vedas" and submitted it for Doctorate in the Vedic literature. His thesis was much appreciated and approved of by his examiners. He is a serious and critical student of the Vedas and his appointment as a professor in the Veda College is a distinct gain to the Gurukula University. He has successfully helped in the editing of the Vedic Lexicon that is being published from the Gurukula, and his place as Assistant Editor of the Lexicon istaken by Pt. Purna Chand Vidyalankar, a young energetic scholar.

Prof. Devaraj Sethi M.A. has returned from his long leave of one year, but he has not reverted to his former post of Professor of Economics. He has been given the arduous task of Assistant Governor and it is hoped, he will be successful in his new work. Extra-ordinarily active and energetic, Mr. Sethi is sure to be success ful in his new office.

The need for making suitable arrangements for the teaching of European languages other than English has been long felt by the the authorities. At last they have been successful this year in securing the services of Mr. Upendra to teach German and French. Mr. Udendra is a Dutch and knows several European languages. He is a world tourist

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and has visited nearly all countries of Europe and Asia. He has been staying in the Gurukula for the last 3 years, during which he has acquired a considerable knowledge of Hindi, Sanskrit and several other Indian languages. He has joined the staff of the Gurukula and has regularly started his German and French classes.

HINDI SAHITYA SAMMELAN

The annual session of the Gurukula Hindi Sahitya Sammelan was held in the first week of June under the presidentship of Pt. Balaram Ayurvedalankar. Among those who attended and took part in the deliberations, the names of Pt. Jagannath Das Ratnakar, the famous Hindi poet, Pt. Padmasingh Sharma, President, All-India Hindi Sahitya Sammelan, Pt. Gangaprasada Upadhyaya M. A. and Prof. Ramdas Ganda, that renowned writer of Hindi prose and poetry are to be specially mentiond. From the point of view of the presence of distinguished visitors and attendance this session of the Gurukul Sammelan was unique. Several important resolutions were discussed and passed. A special feature of this year's session was a big Kavi-Darbar in which the great poets of Hindi, both ancient and modern, were represented and the audience entertained with best specimens of their immortal poetry. This function was very successful and was much enjoyed.

The sessions of Gurukula Hindi Sahitya Sammelan have created a very favourable atmosphere for the growth of interest in Hindi poetry among the students. On behalf of the Hindi Mandal, the Standing Committee of the Sammelan, weekly meetings are organised in which students and other inmates of the Gurukula recite their poems. These meetings are always popular and create enthusiasm for Hindi poetry and literature. The energetic secretary of this mandal, Br. Devanath, leaves no stone unturned to

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ensure the success of these meetings and it is chiefly due to his efforts that a considerable number of Gurukula students can be included among rising poets and writers of Hindi.

Mr. Devanath has also been successful in inducing some of the famous publishers and authors of Hindi to persent their valuable publications to the Gurukula through the Mandal and this has considerably enriched the library.

GAMES.

Our new Games Secretary, Br. Shvetketu, is remarkably active this year. In the short time he has been in office, he has shown extra-ordinary activity. Hardly a week passes, without a special match or some new attractive game being arranged. He induced two students of the college to take part in the All-India Swimmers Tournament at Benares. He has already secured the services of Pt. Deshabandhu Vidyalankar a famous athlete and expert archer to train some of the students in some of his extra-ordinary feats of strength and skill. He is also trying to induce some expert athlete to settle permanently in the Gurukula and benefit the students by his presence and instrution. To crown all, Br. Shavetketu has organised a big Tournament which is to come off in the last week of July, and in which a varied programme of games and amusements will be gone through. Besides the students of the Gurukula University and the institutions affiliated to it, representatives of other national institutions will also take part in the matches. With special permission of the Games Committee others may also be allowed to join the Tournament after paying a fee of one rupee. Several valuable medals and prizes will be awarded to the best players. There is no doubt that with the unceasing efforts of our Games Secretary the Tournament will be a grand success.

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Shradhanand Sports Tournament

PROGRAMME

27th July. Saturday Evening.

4.	to	4. 30.	Band & National song.
4. 30.	to	7.	Wrestling.

28th July Sunday Morning.

6.	to	6. 30.	Band & National song.
6. 30.	to	7.	Acharya ji's speech.
7.	to	8.	Ravan race & Archery.
8.	to	8. 30.	Pillow fight.
8. 30.	to	9. 30.	Obstacle race.
9. 30.	to	10.	Frog race
10.	to	10. 30.	Chair race

Evening.

4.	to	6.	Lion race.
6.	to	6. 30.	Diving.
6. 30.	to	7.	Swimming under the water.

29th July Monday Morning.

6.	to	6. 30.	Band & National song.
6. 30.	to	7.	Hundred yards' race.
7.	to	7. 30.	Long jump.
7. 30.	to	8.	High jump.
8.	to	9.	Gymnastics.
9.	to	9. 30.	Putting the weight.
9. 30.	to	10. 30.	Long race.

Evening.

2.	to	7.	Long swimming.
7.	to	8.	Havan & feast.

Note. Some time will be set apart for fencing also.

SHVETKETU.
Games Secretary

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